

An humble
VINDICATION
Of a Free
ADMISSION
Unto the
Lords-Supper,

PUBLISHED

For the ease, support, and satisfaction
of tender Consciencs (otherwise
remediless) in our mixt Congregations.

As it was delivered at two Sermons upon
the occasion of this solemnity, in the
weekly labours of *John Humfrey*, Mr. of Arts,
and Minister of *Froome* in *Somersetshire*.

The Fourth Edition.

*A Priest is taken from among men, and ordained
for men in things pertaining to God; who can rea-
sonably bear with the ignorant, and them that are
out of the way, for that himself also is compassed
with infirmity. Heb. 5. 1, 2.*

London, Printed for *E. Blackmore*, at the
Angel in *Pauls Church-yard*, 1656.

OLD WORLD

OLD WORLD

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such as her
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To the Reader.

Courteous Reader,



Having (by good providence) had some gleanings of this ensuing discourse, as it was delivered by the worthy Author in his own Congregation, and conferring my notes with an honoured Christian, I found such support and contentment to my own Conscience in the sympathy of his approbation, that made me very importunate to have them perfected;

To the Reader.

and having at length obtained a compleat copy, I could not but humbly think it an engagement, much conducing to the glory of God, to get this precious light, left under a bushell in a private auditory, to be set up publikely in the Candlestick of the Church, that the spirits of many others might be thereby disclouded from the like scruples, that most sadly hinder the blessed enjoyment of this Ordinance of Christ.

The worke needs not the commendations of another; having in it some exquisite notions, and self excellency enough, to commend it and its compiler; and although it must expect severall censures (which is the common fate of the best works) according

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To the Reader.

According to the variety of mens humours in these times, yet I am persuaded by experience, to an impartiall and disengaged judgment, perusing it with a single eye, it will afford abundant comfort and satisfaction it being weighty, spirituall, and ingenuous, & a piece wherein (if I may use the word of one more learned able to judge of it) Mr. Humfrey has comprized the most materiall things that can be said in this business, as rationally and concisely as any beside him.

As it has pleased God therefore (tious Reader) to make me instrumentall that ever this came to thy sight, let me beseech these two reasonable requests of thee: First, That thou

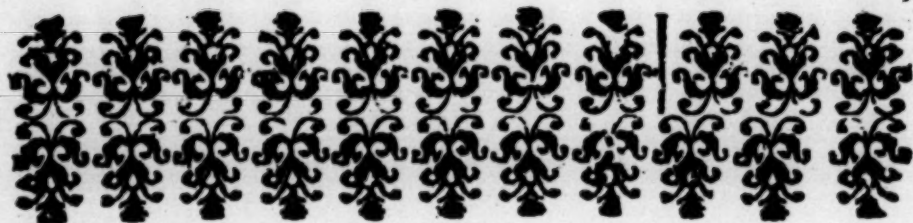
To the Reader.

Thou wilt passe no censure upon the
Book or Writer, before thou hast read
all o'er, weighing the whole parts to-
gether, and examined them seriously
by the unerring rule of the word of
God. Secondly, Having so done, that
thou wilt not suffer thy self to be
swayed from judgeing according to the
truth, by any earthly respect whatso-
ever; and then I doubt not, but the
Lord will suitably pour thee out a dou-
ble blessing in the Reading; of esta-
blishment for thy judgement, and of
peace for thy conscience, which is the
end of publishing this work, and hear-
ty prayer of the occasioner of it,

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The Bookseller to the Reader.



Or as much as I am importuned for more Copies of this precedent Discourse of Mr. *H.* which is conceiv'd by most to be very usefull in these times, and there are some of eminent note have told me no less, whom I having consulted about it, I received from them this answer, That though they excepted at some particulars, *the Book, as for the main, was necessary, and done with good judgement.* I have therefore thought good to put out this Fourth Edition, which is altogether suitable to the Third; for the truth is, I have not done it with the perusal or advice of
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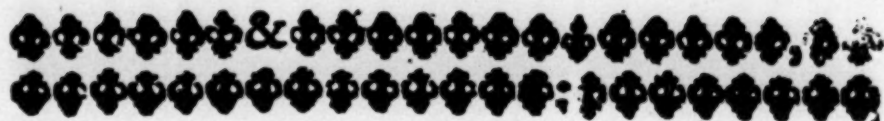
The Bookseller

the Author, but I must confess indeed something against it, in regard he does suppose that his arguments are set forth with greater strength in his latter book which he wrote in defence of this, entituled, [*A Rejoynder to Dr. Drake*] and he would have his opinion rather be judged thereby, than by this former work. And the truth is, if the Author himself, or any other of the like serious spirit in this point, would be pleased to joyne the whole force of these Books together, without personal contention, it is thought it would be an acceptable Book, & very serviceable to the Church in this Nation : But seeing I am not sure any will do that, and Mr. *H*'s. other Book, though of as much more worth, is not so well known or call'd for, whether it be because the title is more obscure, or that it being bigger, men will not afford the time to read it, or that they are satisfied with this already,
or

or that it being particularly contro-
versal, those that have not read his
adversary, will not read him, or
that the price being more, they con-
tent themselves with this onely :
whatsoever, I say, the cause be, he
must pardon me, if I be not deficient
to my own advantage, and desires of
others, in offering this first Book
once again, only with this caution,
that wheresoever the Reader shall
not be convinced with the argu-
ments as they are set down here, I
must desire him to have recourse to
the other Book of the Author, and
there they may happily find suffi-
cient confirmation and satisfaction.

E. B.

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An humble
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Mark 14. 23.
And they all drank of it.



Have spoken of the
 Institution, Nature,
 and Ends of the Sa-
 crament; I come now
 to the Receivers, *And*
they all Drank of it.

In the 17th *verse* of the Chapter, we
 find the Twelve with Christ; They were
 his whole Congregation. In the 18th. *v.*

B

They

They were all sate at the Table; as they did eat (in the 22.) Jesus took bread, and gave it them, and likewise the Cup, (v. 23) Saying, *Drink ye all of it,* (*Mat. 26. 27.*) And they did so saith the Text; *They all drank of it*, all the Twelve, without exception, from whence I gather a free Admission to this Ordinance.

My Brethren, this is a point we know troubles many, and I do humbly acknowledge my self the weakest of a thousand, to satisfie the difficulties of others; yet whereas the apprehensions, many times, of a plain honest meaning Christian, in its pure naturals (I mean unconfounded with the judgements of others) may suit better with common understandings, than a more learned and elaborate disquisition, I shall Sincerely propose my very heart and thoughts in this thing, being ready to lye down at the feet of any truly Godly Soul, that either out of tenderneis of Conscience, or strength of Reason, dare not, or will not, submit unto my judgement and practice in it.

For the managing of the poynt, I shall briefly lay down my meaning, or state

state of the Question, give my Proofes, Reasons, and answer Objections.

For my meaning it is honest, and very plain, without reservation. The Lord Jesus has a Church in the World, wherein there is a visible profession of his name; In this Church, God hath set up his Ordinances of the Word and Sacrament. Of these Ordinances, some are capable, and some incapable; Those that are incapable are so, either by nature (who can discern no meaning hereof) as Children, and Distracted persons, or by the Churches censure of Excommunication, and no others. For those that are capable, we must rightly consider this capacity in regard of the Church (or Minister) in Admission of them to the Ordinances; or in regard of the Communicants themselves in coming thither. Now I dare not yet positively say for the peoples part, that all are so capable that they may come as they list (though it be a duty none is excused from) because there is a solemn preparation required, and many cannot seriously find in their hearts to enter; or renew their Covenant with Christ, whereof this is a pledge if it be not misused. Yet I am

humbly perswaded for the Minister and Churches part, (who on Gods behalf is to offer Christ freely, and so to tender the Covenant to all that will receive him) there is such an univ[er]sal capacity for all men indefinitely, that if any come in, as professing themselves ready to enter Covenant with Christ, desiring so to serve him in the worship of this Ordinance (the former only excepted) we are to encourage them, saying with the Bride, *Revel. 22.17. Whosoever is a Thirst let him come, whosoever will let him come, and drink freely of these waters of Life, or means of Salvation.*

In a word, I do not believe that any, unlesse first excommunicated (*ipso jure*, or *de facto*) ought to be refused the participation of this Sacrament. *They all Drank of it.*

For my proofs; look into *Exod. 12.* we read of the Pascheover, which is the same in signification with the Sacrament, *ver. 3. Speak unto Israel, let every man take his Lamb, a Lamb for a House. v. 47. All the Congregations shall observe it. And v. 50. The whole People did so as the Lord Commanded them.* Adde to this *2 Chron. 30. 5. They Decreed to*
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proclame through all Israel, from Dan to Beersheba, that they should come and keep the Passover to the Lord. Here you see free Admission without exception. Indeed in *Num. 9. 7.* we find a legal pollution keeping some back for a month and no longer, as it appears in the *11 verse*, which nevertheless was dispensable too at the prayer of *Hezekiah, 2 Ch. 30. 18.* the reason being, because such uncleanness kept them from the Congregation (a plain type of the excommunicated only) but as for any spiritual pollution whatsoever (which is to be washed away with a penitent heart) we read of none that might debarre them from that Ordinance. This is that we stand upon: As for their Legal Rites, who knows not they are abolished ?

Now the Elder Brother (the Passover) being dead, wee shall find the Younger (our Sacrament) to have possession of his inheritance in this free Administration. Turn to the *1 Cor. 10. 17. We being many are all partakers of one Bread.* All; at *Corinth* there were many, it seems, came over from Heathenism to the Church, and as many as came in to them, *All* (this is the very truth) were admitted

to their COMMUNION.

But now I pray, what *All* were these? See *ver. 14. Flee Idolatry; I speak to you, as men of understanding, judge ye what I say, Is not this Sacrament the Communion of Christ? how then can you communicate with Idols?* This is the sense in brief of the whole Chapter; mark it: These *Corinths* were such luke-warm Christians, that they were sometimes ready to go to their Idols, and sometimes to Church; like those in the second of *Kings 17. 41.* and happily thought it not unlawfull. Now this argument *Paul* uses to reclaim them; *Do we not All partake of one Bread? therefore joyn not with Idols. As soon as you come into us we admit, and joyn with you in our Communion and profession of Christ, (who is God) and therefore how can you with shame now go to the Table of Idolls (which are Devils?)* This is very forceable and apparent, that these *Corinths* whilst they are but willing to profess Christ, though yet given to Idolatry, are committed with the rest to the Sacrament, which very thing too, is urged as a means to reclaim them from it: Compare this with *1 Cor. 11. 18.* And there

there are the same *Corinthians* mutinous and even drunken together at this Table, now this certainly was a great profanation, for which they are reprov'd and drested to examin, and carry themselves better for the future; but as for their coming together, and general participation, that was but their duty, and nothing is, or could be said against it.

Look back to 1 *Cor.* 10. 4. 5. There we have the whole body of the *Israelites* that passed through the Sea and Wilderness, Baptised under the Cloud, and drinking of the same Rock, Jesus Christ; that is, admitted freely to both our Sacraments. Take any Christian, & he will be ready to say, Give me but any place of Scripture, or example of a general Admission, and I will be convinced; Now here is one express, where all without exception, even those very scandalous ones, with whom God was not well pleased, but destroyed in the Wilderness (while there was no legal Rites, spiritual uncleanness not forbidding any) do freely participate of the outward Signs one with another.

Neither is it the saying this was a fleeting Ordinance, and necessary to pre-

serve their lives, that can abate the strength of this place; For do we but mark the sense of the Apostle, and you shall see in this very point, and to this very purpose does he parallell these Types to our Sacraments.

The scope is this, These *Corinths* were given to adolatry, and many vices, but yet thought well enough of themselves, being ready to glory of their outward profession, that they were of the Church, baptized, and communicating with Christians: Now the Apostle to beat them off from this vain conceit, tells them plainly, *I would not have you ignorant* (sayes he) *that all the Israelites were partakers of both these Sacraments, as well as you, and yet many of them were justly destroyed when they ran to Idolls as you do; and therefore take heed, and let them be a warning to you; As for these outward rites, they are things indeed, all that come to our Church, and profess Christ, are admitted to, and so are ye; but yet think not you shall escape Gods Judgements, if you walk not answerable to your profession.* The true importance of these words being well weighed, are sufficient of themselves to end this controversie, the
sense

sense of Scripture, and not barely the words, being Scripture.

Turn to the Parable of the Feast, *Matt.* 22. with *Luke* 14. 16. 23. and though Parables are not wholly Argumentative, yet in their main purpose they are as enforcing as any Texts besides; Now if this generall Admission is not a chief thing intended, nay the very scope of the Parable, judge by these particulars.

1 First, In *Luke* there is no other thing added, but the calling of all unto the Feast is the main businesse there set down only.

2 Secondly, In *Matth.* where the story goes on to the Wedding garment, unto the Masters command is added the Servants bringing in all, both Good and Bad, *verse* the 10th.

3 Thirdly, The Lords very exclusion of him that came in to the Feast, manifests he must be needs first admitted, and brought in by the Servants; his Sinne consisting not in his coming thither, for that he was compelled to do, (by which I conceive is meant his duty) but in his neglect of putting on his Wedding Garment; whereby it appears by his

his unpreparedness; he had no mind to come at all, if he could have helpt it.

4. Fourthly, Our Saviour explains his own Parable, signifying hereby that many are called, that is the work of the Ministry, we are freely to offer Christ in his Ordinances: but few are chosen, that is the work of God, which we leave only to him. The Servants I say still brought the man in, it was the Lord only took upon him to judge and cast him out. Now *who is that faithfull Steward that gives the Household their portion of meat in due season*, Luke 12. 42, *but these, that are thus doing?* (1 Cor. 4. 1, 2. Acts 20. 28.) Even as John Baptizes All that came to him for his Baptism, *Mr. 1. 5. Math. 3.* to the 11 verse, though at the same time some of them he calls Vipers (*Adultis eadem est ratio utriusque Sacramenti*, so that I take this a strong proof, with *Iohn 3. 26.*) and as the Apostles themselves, that when thousands are converted at a Sermon, *Acts 2. 41, 42.* they immediatly communicate with them, distributing freely, not only the meat of the word, but bread too of the Sacrament.

See once more, *Acts 10. 28.* A peculiar

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liar place I like for the expression. Saint *Peter* here was very scrupulous of admitting Christian Communion with any but the *Jews*, it was a pollution under the Law to participate in any thing with the *Gentiles*, *Jo. 4.* But being better instructed by a vision from Heaven, God hath shewed me now, says he, that I should not call any man polluted, and unclean; I thank the Lord I have learned this same Lesson with a satisfied Conscience, to esteem no man unclean, but all (unless excommunicated) free in the use of Gods Ordinances.

Adde to these proofs the consideration of such Text as sets forth Free grace, as *Isa. 55.1. Rev. 22.17. Mat. 11.28. 1 Tim. 2.4. Job. 6.37.* with the like; And tell me when the Gospel offers Christ, or when Christ offers himself and grace, which are the things signified, thus freely to poor Sinners, how can we have the Conscience to turn them away from the Signs and means thereof, in this Ordinance?

For my reasons, The first and chiefest I draw from the nature of the Sacraments. The Sacraments are *Verbum visibile*, a visible Gospel; A declaring of Christ

Christ crucified; A memoriall of the Covenant made by his death; that is, The Sacraments set forth Christ to the eye, as the Gospell does to the ear; the same matter is presented in both, only to divers senses, and therefore the same latitude (I suppose us within the Church, and neither Infants, fools, diltraught, (I may include drunk) or excommunicate) must be granted to the in both, in their administration.

Upon this ground me-thinks I stand as upon a Rock, against which all objections like waves, do but dash themselves in pieces. Look into 1 Cor. 11. we find Christ in the words of Institution, verse 25. telling us, *The bread is the Body, the Cup is the Bloud of the New Testament, and the whole action, an Ordinance in the remembrance of him.* Now the Apostle comments on this in the 26 verse; *For as oft as you do it, you do shew forth* (sayes he) *the death of the Lord;* whereby you see plainly what is his judgment of our Saviours institution, whatsoever you may think of it, and that is to be a Declaration, shewing, or holding forth his death (or Covenant made by his death) unto the Receivers. This word

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word *καταγγέλλει*, this annunciation, or shewing forth, is taken from the *Jewes*, *Exodus 12. 26, 27.* who were to instruct and declare the matter to their Children at the Pascheover, so Christ is here shewed forth as the matter of the Sacrament; *set forth (I may say) of God as a reconciliation through Faith in his blood, to declare his righteousness for the remission of Sinnes*, alike in the Word, and Sacrament. You have a place may fully exprels this for us : *O ye Galathians, Gal. 3. 1. before whose eyes Christ hath been set out as crucified among you.* This expression may be well applyed to the Sacraments, which do shew forth Christs death, that they describe him crucified unto the sight, and set him out unto the eye, that which the Word declares him to the hearing. Now if there be any to whom the matter of the Gospel may not be declared; Now if there be any to whom we may not, or cannot shew forth the death of Jesus Christ; if there be any stand thus excluded from the Church, that (without her mitigation) we may not tender to them the Covenant, it is they, and they alone can be debarred from the Sacrament.

To this end we know the Sacraments are counted Signs and Seals, (and Seal indeed as Signes) now wherein is this but as they signifie or represent the new Covenant to us, ratified in the blood of Christ ? Understand it thus ; A man covenants with a Landlord about a purchase for his children at such a price the price being paid, the bargain is established, this done, he requires a writing, wherein the whole agreement is expressly declared ; unto this writing the Lord puts to his Seal to witness the confirmation, and so it is deliver'd for his posterity. Jesus Christ doth thus make a purchase for us, his death is the price he lays down to God for it ; for conveyance of his purchase, the writing that is drawn in the Gospel, and the Seal put to this writing is the Sacrament, both of which must go, to make the publick Instrument firm, that is to testify the ratification of it, and so it is delivered for the use of the Church.

More fully thus ; A Prince (by intercession of a Favorite) sends forth a Proclamation of Grace to Rebels, upon condition of laying down their arms, and coming in to him, unto which he sets his
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own Seal for their assurance. This Proclamation is the word of Reconciliation preacht, which runs conditionally to all, The Seal annext, is the Sacrament; now can it be imagined there is any to whom the Proclamation belongs, without the Seal? Is not the Seal publick as the contents of it? And so will it not be plain, that as we offer the Conditions thereof to any, so likewise may we, and must we the Seal (upon their desire) to confirm them to come in, and submit unto them? Thus we see the very nature of the Sacraments is as Seals to a Writing, to be but necessary appendices of the Gospel.

To conclude this first reason then, let me adde force to it briefly, in these four considerations.

1 That we find the Gospel is to be preached to every creature, and a Baptizing them (which on the same ground, in an orderly way, includes this Sacrament with it) joyned as largely in the same Commission.

2 That as the Gospel is to All, so it offers Christ freely; Now can any avouch, that a poor Soul may take Christ freely without qualification (which

(which is true in regard of any precedent merit, so there be a present giving up himself to him sincerely, as his Lord and Saviour) and yet let none but such as are qualified to their mind, be admitted to receive him at the Sacraments? Is Christ offered as a free gift in the Word, and must we not come without our price and money, to this Ordinance? Why, this is even as they conceive of *Judas*, who being about to sell our Saviour, went out to make his bargain at the Supper.

3 That the Gospel-way is the best way to bring in Souls unto Christ. Let a Man be fully convinced of the free grace of God in Christ, his heart can stand it out no longer against his conversion. Now when the word is preached, the Covenant opened, and the Seal too applyed, this Message of reconciliation comes in its full vertue for the working this conviction, and faith unto Salvation.

4 That the Gospell is a peaceable Gospell, an Embassy of Peace. Now how shall this Peace be kept, if where it comes, it goes to making separations at this Ordinance? may a poor Soul

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Soul say, O Lord Jesus Christ, though I cannot lay claim unto thee, as a saint, I can as a sinner (I mean as a wounded sinner) whom thou comest to save; and shall none but Saints apparent be suffered to come unto him hither? In a word, Is the Gospel peaceable, converting, free, univertall? What is the Gospel, but a declaring Christ Crucified? And what is the Sacrament in the Matter and Contents of it, but the very same? If *Paul* can tell us what it is, 1 *Cor.* 11. 26. therefore there ought to be a free admission to it, as to the Gospel.

Provided only, I mean still, that we keep within the State of our Question, and observe the general rule of *decency & order*, 1 *Cor.* 14. 40. which Text forbids all confusion (as to receive before one is baptized (and disorder) all coming unworthily) in Gods Ordinances, but not the Ordinances themselves for some mens disorderliness and unpreparedness in them; otherwise there must be no Ordinance at all allowed in this world.

My second Reason I draw from the nature of the visible Church; The visible Church is a number of such as make

profession of Jesus Christ, and so are *Saints by calling*, whatsoever they are in truth; the essential marks whereof (whereby it subsists, as visible) is the Preaching of the Word, and Administration of the Sacraments; now unlesse Men will be so bold to divest our mixt Congregations (and so consequently all *England* formerly) of the name of the visible Church, they cannot take from us one of the essential notes, in the free use of this Ordinance. This Reason may have invincible support from Christs own doctrine and example.

First, His Doctrine, in those parables of the little and great fishes in one net; The good and bad called to one Feast, as before; The Chaffe and the VVheat in one Barn; Especially the Tares and Corn in one Field, *Mat. 13*. The Kingdome of Heaven is compared to that Field, and the Field (says Christ) is the World, that is, the Kingdom of Heaven in the world, or the visible Church clearly in it's Ordinauces consisting of two sorts of professors, the Hypocrite, and the true beleever; which must grow together without separation (even when the Servants discerning the Tares, come and tell their

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their Lord of them) untill the day of judgement; Now who dare go to anticipate that day, and enter upon the Throne of Christ? *Lord is it thy mind we should make the separation, between these Tares and the Wheat, at one for thy Ordinances? I can never believethen, thou wouldest have left this Parable, so undoubtedly set forth in the Gospell.*

Secondly, His example, not only in the frequent converse with Publicans & Sinners, but even in this verie thing we find him at the Pasleover, at his own Supper, with *Judas*. The three first Evangelists bring him in expresse with the rest at Table, and as for *Iohn*, who wrote after the other, the truth is, (which manie do not, or will not know) he finding this Supper fullie set forth by them already as in other things, he sayes nothing of it. *S. Luke* is most evident, *ch. 22. ver. 21.* where we read after the delivery, Christ sayes, *Yet behold the hand of him that betrayeth me is at this Table.* Yet; as if he should say, Alas! though this *Judas* partakes with us at this very Supper, yet will he go and betray me; so that at the same time, when he openly declares what a reprobate or Devil he was (that this may

not be poorly shifted off with his being a Close hypocrite) he not only *washt his feet* with the rest at a Supper a little before, which *Iohn* only mentions; but here communicates with him both of the Pascheover and of this Supper. The evidence of which fact has ever appeared so fullie to the Church, that this alone has been ground sufficient, to deduce their right of free admission; and what need more indeed be urged? but that men when they are willing not to see, will let any hand, put over their eyes, be enough to blind them.

My third Reason I take from the nature of Christian Communion, and Church-fellowship, which ought to be in Charity; in Humility; *without judging; every one esteeming others better than themselves*, with the like in many places; especiallie in the Minister, who is to be gentle to all, suffering the evill (*αἰνέξαντες*) to win them by this freeway to repentance, *2 Tim. 2. 24, 25.* And how impossible is this, if we must go to censuring of mens worthineis & unworthineis, preferring our selves, rejecting others? the ready way to nothing but heart-burnings, and divisions, as we have

have too sad experience already in most Congregations. To give weight to this, remember three passages of our Saviours.

First, That of the *Pharisee* and *Publican*, *Luke* 18. I need not relate it, onely I beseech you lay it to heart whether there be not something (at least *in order*) 1 *Thef.* 5. 22. of the Pharisee's, *I thank God I am not like this Publican*, in the turning away poor sinners from this Ordinance. There is a proud Pharisaism, I will not accuse any of this, the very latches of whose holy desires (erring after a likeness here to the Church in Heaven) I may not be worthy; and there is a strict Pharisaism, as the Jews that were so rigid in their Sabbath, Christ was fain to rebuke and moderate them in it; Of such a rigidnesse as this, I cannot but most sorrowfully complain in those, that will not allow a free Communion. O my Saviour, rebuke the humour of these times that is amisse, and moderate the zeal of all such men, lest by their placing a peculiar and superstitious holynesse on this Ordinance, they quite invert the charitable use of it, and withhold the legacy thou hast left thy people.

Secondly, That passage in *Luke* 6.

When they murmured at him for eating with sinners ; *the whole* , sayes he , *need not the Physician, but the sick, I come not to call the righteous but sinners to repentance.* O sweet Jesus, didst thou alive offer thy self and company to the veryest Publicans, and never casted it out any that came to thee, and shall we take stomach that thou art now thus offered at this Sacrament ?

The third plce is in Jo. 8. When some severe Jews had brought a woman taken in adultery , accusing her by the Law of *Moses* , that she should be stoned , Jesus said unto them , *Let him that is without Sinne himself , cast the first stone at her.* My Brethren, to say I, let a man examine his own heart, and if he does not find himself conscious of the same corruptions ; let him have a censure to cast out others ; for my part I must profess the serious acknowledgement of mine own vilenesse , makes me afraid at heart to turn away others ; but I have learnt with Christ, *Heb. (5. 2.)* to pittie them (as a fellow sinner) by my own infirmity.

My fourth Reason will arise from the vanity, formality, impossibility, of selecting people to this Ordinance. Look up
but

but to the heart of all these separations, they come to nothing; For put the case, you will have a gathered company, I pray who do you account indeed to be fit and worthy receivers? If not all that make profession as we do mixtly, then, those only that have an interest in Christ, and are true believers: Well, but how will you be able to know them? *The heart of man is deceitfull above all things, who can know it?* And if we can hardly discover our own hearts, how shall we ever discern others? So that all will come but to those that have the fairest shew, those that seem such, and you cannot be secured, but there may and will be some Hypocrite, and so this true partaking *as all one body and one blood*, in such an unmixt Communion as you pretend, vanishes, and there can be no such matter; But now if men stand here upon a formall purity, and will have the outward purest Church they can, they go to separating again, and never leave separating and separating (as we have daily Testimony) till they are quite separated one from another; Even as in the peeling of an Onion, where you may peel and peel, till you have brought all

to nothing , unlesse to a few tears perchance , with which the eyes of good men must needs runne over in the doing.

My fifth Reason I gather from the uniformity of the Service of God ; If all other worship lies in common , it is an intrenchment upon the common-liberty to put an inclosure upon the Sacrament. Are all the commands of God universal , why not *Do this* also ? If an unregenerate man cannot perform any thing that is acceptable to Christ , but it turns to sinne (*non per se ; sed per pravam dispositionem Subjecti*) and so is Damnable, *Pro. 28. 9.* and yet he is to do his endeavour, and not to be excluded nevertheless from any duty ; why must there needs be an exclusion here upon fear of the like sin and condemnation ?

Let men on one side answer , why do you allow a *Syntax* in the whole Service of God besides , and bring in a *Quæ genus* of *Anomalaes* and *Heteroclites* , only at this Ordinance ?

Let some of our other side answer, how can we admit of Children as Members of the visible Church, being born of Christian Parents, unto Baptism , and yet turn away

away the Parents of those Children from the Sacrament? Those that have gone about to answer this, had better happily have said nothing, for our free course of Baptism, and a deniall of this, is such a Seam-rent, as will never be handsomely drawn up, though sitcht together; Nevertheless in yielding the one, they have granted the other.

I will adde, whereas on either side they have their forms, which they urge as *Necessary* (there being no admission otherwise) to a very joining in the Service of God; let both answer, whether they offend not a branch of our Christian freedom concerning ordinances of men, *Col. 2. 18, 20.* which, though we might submit thereto *as prudentiall only*, in the outward man, we dare not suffer *to be set, or creep into the Seat of God*, I mean the conscience, that is in bondage if any religion come to be placed in them. It is ill putting Gods worship upon Stilts, which to advance it a little higher in the outward port, are sure to give it a fall into dangerous scruples and divisions.

My sixth Reason I lay down from my innocency in thus doing: 1. I do but my duty: 2. I have no power to turn
away

away any : 3. I hope the best. of all : 4. I know God can turn the worst even at this Ordinance if he please : 5. I endeavour my utmost (*de jure*) that all come prepared : (this I suppose ; *but woe is me* if I justify my self, *who am a man of unclean lips , and dwell in the midst of a people of unclean lips ,* eminent onely in our failings !) 6. I humbly confess all our sins (as *Hezekiah*) desiring true repentance, and a pardon for all our omissions ; and so lastly, I venture the issue all on God , knowing that his Ordinances are a sweet savour unto him, whether we are saved or perish by them.

I might adde here more considerations very pressing , from the command , and good of comming ; from the evil of omitting this ordinance.

For the good of comming ; The Sacrament is a means , and a pledge ; a means as well to receive grace , as a pledge to assure us thereof : Now suppose a poor Soul wants Grace, whither shall hee come but to the means of receiving it ? The ordinances are as the Baths , there are many come to the Bath, that are never the better for it, yet as they are means of health they

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they are open and free for all, to come, and make experience of them. I conceive as much of the Sacrament, and though we may scruple how an unregenerate man can receive it as a Pledge, (which nevertheless, on the Ministers part, as offered upon condition, is not hard) yet as it is a means whereby grace is given, or may be wrought by God, there is no such difficulty; only let me advise you, take not this comparison otherwise than I produce it, that is, in reference to our comming and the event; not manner of working, for the Sacraments work not as Physick by a naturall, but morall operation.

For the evill of Omission; In the Law those that neglected Circumcision and the Passeeover, were to be cut off; and in the Gospell, *Mat. 22.* those that came not in to the Feast, were destroyed, the Lord giving a reason, *ver. 8.* because they were not worthy. Alas! we make a scruple only of comming unworthily, whereas they are most unworthy of all that come not in to the Supper; we doe not find any of the Servants durst refuse to call in all: if they had left out any, they might have been worse served.

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This one thing hath long stuck on my thoughts; how shall we neglect a certain duty of administering, or of coming to the Sacrament, for fear of accidentall scandall, or of committing an uncertain sin, in the doing? Is not this a kind of *doing evill* (the evill of omission) *that good may come of it? whose damnation is just*: Rom. 3. 8.

But I will say no more, thus much shall suffice, *οὐκ κατασκευαῖς*, I will not give you my Reasons by the heap, but by the weight; I humbly commit them to you, only with this caution, that no man take occasion from hence to presume; for as the *Israelites* (that were destroyed, after they passed the Sea, and drank of the Rock) are set for a warning to the *Corinthians*, so are they both set for a warning to us; that we daily examine our selves, and come with reverence, lest we being freely admitted by Gods goodness, perish nevertheless with them for our own unworthiness.

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The Second SERMON.



NOW for answering Objections, *eis avanoulw*, Two things I must premonish you. 1. Whereas common notions are like dishes, where the same matter dress'd but in another way, or variegated in the expression, receives a severall relish and esteem in the palats of ordinary judgments, you must pardon me the Liberty, if at any time I be forced in the Cooke-rie of the same sense, to serve you in more words than enough, to any Objection. 2. Whereas many Godly in these times have a prejudicate opinion against this free Admission, so that what-
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soever may be said, is not like to remove all scruples, which are so much fattened on their Consciences, thinking they have holiness on their side; we are to go unto the Throne of Grace, to pray the Lord to give us his Spirit of illumination to direct us in this truth, which is able alone to convince and satisfie us. And as for me, if I deliver what is not consonant to the holy Word, I desire the Lord to blot out my Sermon, with my sinne, that none of his Little Ones may be offended by it; but if it be the mouth of Truth too much kept in silence, delivering nothing but the very doctrine and practise of Christ himself and his Apostles, (as one of the weakest servants does heartily believe) I hope the Lord will give a blessing on it, and send it out as a light into your hearts, to discover those subtilties of Sathan, wherby he would obstruct your comfort in the use of this Ordinance.

Objection 1. This Doctrine will take away the use of the Keys, Excommunicate excommunication, and leave us no Discipline in the Church.

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Ans. Unto this by way of concession, although it hath been thought these censures belonged but to the Church, untill they had a Christian Magistrate, I grant,

First, That there is a power of the keys in the Church.

Secondly, That the exercise of this consists in Excommunication.

And Thirdly, That the want thereof in the right institution, is to be bewayled.

But by the way of satisfaction, I Answer, this Objection is grounded meerly on false surmises about Excommunication, which being removed, as the fewell from the fire, it will go out of it self.

1. It surmises this Church-discipline to lye in suspension from the Sacrament, as if Excommunication were but an Excommunication.

Let us therefore know, that these Church censures are punishments upon scandalous persons (after a legall conviction) whereby they are debarred from Christian society in generall (lest they leven others by their example) for else what is it to keep a prophane person from

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from the Sacrament, but to gratifie him, who never intended, at least never cared, to come thither? But now when men will take these keyes that were made to the great Church door, opening and shutting to all fellowship, and fit them only to the Chancell door, as if they peculiarly belonged to this Ordinance, they many times get them in so far, that being unable to work them out again, they never leave turning and locking till they have both shut out the Sacrament from the Church, and the Church from the Sacrament.

2 It surmieth the institution of this power to be in reference only to the Ordinances, to keep them pure and holy, as if the Sacrament especially would be defiled otherwise to the receivers.

Let us therefore further know the ends of these Church-Censures, that they concern not those that are admitted to the Ordinance, but are used in reference only to offenders, that thereby they may be kept in awe, and brought to Repentance. The only ends are *νθεσία*; *ἀποπλήρωσις*; *παράδειγμα*. (as others have it) for their reformation, satisfying

satisfying the Congregation, and to warn others.

3 It surmises a most near essential relation, between this excommunication and the Communion, as if it were a part of it, at least some necessary Antecedence, as if the Sacrament could not be administered without it. Let us therefore distinguish finally, between the exercise of the Keyes as Acts of Discipline, and the use of the Ordinances as acts of Worship; and though the Keyes may have some disposing power, in regard of the Outward order of our worship, yet is there no allyance in the nature of one another; one is in one Element, the other is in another? even as the Acts of the Assizes may have influence on, but they have no relation to the nature of your private occupations.

In Duties there may be a double relation; a relation of the Ingrediency, as Faith has to prayer, without which be in it, it cannot be effectually; or a relation of Subserviency, as the Law has to the Gospell, in being preparatory to it; now there is no such relation at all, not only no ingrediency as a part of it,

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but even no essentiall subserviency, or dependence between Excommunication and the Sacrament. For what is the exclusion of another, to the communicating of the Receiver? what Physical or Morall Antecedence, has the punishment of one at the Assize; to the work in your shop doing your Trade? there is indeed a Keye of instruction very requisite for our preparation; but as for these Keyes of Censure what can be more distant and impertinent, to those that are comming hither? So that I judge there is no more reason for one upon this ground to say, I will not go to the Communion, because there is not excommunication, than for one to say, we have here no Justices or Sessions, we have no Magistrate in this Town to look to people in their dealings, therefore (because it is better that we had) we will not live here, but hold it altogether unlawfull to follow our ordinary vocations.

Rep. But is it not a heavy case we have no discipline established?

Ans. I say, true; but what then? there-

therefore must we have no worship? *Socrate ambulante fulguravit.*

Object. 2. The most of men are wholly unfit and not capable of this Ordinance. This is enlarged, Here are things to be done, Preparatory, a serious examination, Executory, an exercise of Faith, Love, &c. And here are things to be received, Remission, Increase of Grace, Assurance, which all cannot obtain neither. Therefore no free Admission hither.

Ans. There is a manifest weakness in this arguing, from mens inability, to our Duty. For as to the Churches part, in admission of all (as I at first distinguished) who can but look upon an outward capacity? here is nothing to them, no more than Judas unworthiness and inward incapacity was to Christ. Let every receiver think what he has to do. But as to the Peoples part, I answer 3. things.

1. There is no Duty a naturall man can perform rightly, so that most men
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are wholly incapable to hear, to pray, or come to any Ordinances, where Graces are to be acted and received, as well as at this Sacrament, but I hope that will not exclude them therefore from all, and give them a writ of Habeas Corpus to do nothing; I wonder grave men should beat the air thus with a Feather.

2. I say to every man, though he cannot do what he should and ought to do, he must still endeavour to do what he can. The insufficiency of any Debtor (incurr'd through his own fault) does not discharge his bond, but he is to pay what he can; it is every mans doing lesse than he can, that shall condemn him at the last day, say Divines; so say I, Let every man do what he can still; and this is plain Divinity.

3. There may be a difference between a worthy Receiver, and a Receiving worthily; as a poor man (sayes Pemble) though but unworthy to sit there, may carry himself very worthily at the Kings Table. In this Case therefore, whosoever thou art, do thou labour thy best to prepare thy heart, and if after thy examination, thou judgest thy self but unworthy, let thy humbled Soul come
and

and say nevertheless, Lord if I am unworthy, whither shall I go to make me worthy? Is it not to thee my kind Saviour, that hast an invitation (*Come ye Laden*) for the poorest sinner? It is true, many count me but as a Dog, Lord I confesse I am not better in my own apprehension, but let even this poor Dog eat of the crums of thy Table. If I neglect my duty, I certainly offend thee, if I come Lord, I do but humbly venture on thy mercy.

Rep. But is not the Ordinance hereby taken in vain, against the third Commandment?

Ansiv. On the Receivers part when they find no benefit by it, they may judge so, and are to find their fault, and repent of it; But not of the Admitters part, who are to do their Duty, and leave the Success to God; Even as Christ Preached to the People in Parables, and gave only his Disciples the privilege to understand them: And as all were suffered to touch Christ, when but one only received vertue from him; so do I humbly conceive are we to suffer

suffer all to come unto him here, leaving it to his breast alone, to give out the effectual benefit, to whom he pleases.

Objection 3. Holy things to holy men.

Ans. There is a double holinesse, an Inward, and Outward holinesse; And this both in Things and Persons: In Persons, An outward holinesse consists in their bare profession, and name of Christian, and so are *Saints by calling*; An Inward holinesse consists in the work of Grace upon their hearts, and so are *Saints by election*. In things likewise, The Ordinances are all holy; There is an Outward holiness in the Outward Communication of them; There is an Inward holinesse in the Inward Communion, vertue, power, or efficacy of them, Now Outward holy things to Outward holy men, and Inward holy things to inward holy men; a visible Ordinance to the visible Church, and the invisible Grace, to the invisible Members that have a saving interest in them by Faith.

Rep.

Rep. But do we not hereby make our selves
 one with the wicked with whom we
 joyn? and can we have Communion with
 Christ and Belial?

Ans. We do, and must be one
 with all that joyn in the same professi-
 on; that is, we are one, or one body, as
 Members of the same visible Church in
 its outward capacity, freely administring
 the Ordinances, whereof we are to par-
 take; but we are not one with them in
 their evill courses, we disclaim them
 wholly in the impiety of their conversa-
 tion. So that we have communion
 herein only with Christ, and have no-
 thing to do with *Belial*. For I would
 not have any so grossly think, that a joy-
 ning with a wicked mans person, is ha-
 ving Communion with *Belial*, but ac-
 companying him in his evill waies; *Com-
 munion Malignorum non maculat quem-
 quam participative Sacramentorum*
 (sayes Austine) *sed consensione facto-
 rum*. If the *Corinthians* were alive,
 and you joyned with them in going to
 their Idols, this were indeed a commu-
 nion

nion with *Belial*, but if you only joyn'd with them in coming to the Lords Table, you should partake of Christ alone, as the Godly of them then did, and as we ought to do. I will go with the wickedst man alive to the Church, but I must leave him at the Alehouse; We may joyn with any to do good, as to worship God in his Ordinance, to profess and confederate in Christianity; but we cannot that is we may not joyn with any in the least evill; we cannot serve God and the Devill.

But you will say further, do we not profess the wicked, with whom we joyn, not only to be one of us, but one of Christ, and partakers of his death, (1 Cor. 10. 16) and how can we do so? I answer very well, The visible Church is the body of Christ, as Christ said, *Every branch, in me, that beareth not fruit, John 15. 2.* As Peter sayes, *There are some that deny the Lord that bought them, 2. Pet. 2. 1.* As Paul sayes, *There are some that are sanctified with the blood of the Covenant, which they trample upon, Heb. 10. 29.* (with *Heb. 2. 9. 2 Cor. 5. 14, 15*). So say I of all ungodly professors; they are such branches in Christ redeemed and sanctified

sanctified, in the same sense as the Scripture means in these places; that is, in regard of a visible esteem; whereby they eternally partake of the Ordinances of Christ, and so are reckoned as members of him.

Let such texts be laid a little more to heart, and when you have made the Orthodox interpretation the Question will be even done, and we shall be no longer afraid of a free Admission, when we must affirm, that there is an historical visible faith, that gives an outward Church-right unto the Elements, as a true saving Faith, that gives interest to the effectuall grace of the Sacraments; Even as the branches have some union with the root, that bring forth onely Leaves, though they partake not of that vitall sap, that sends forth Fruic also.

Object. 4. The Seal is set to a Blanck, if All be admitted.

Answ. Unto this, which hath troubled many, I answer not presently by the distinction of an Outward and Inward, an Absolute and Conditional sealing

ling : But I desire first a right understanding of this Notion, how the Sacrament is a Seal, taken up upon the Churches trust.

I have alwaies thought here lies generally some mistake, we take the Sacrament to be a Seall unto mens faith, and if there be no true faith, it is set, we think, unto a blank, and this doth breed a miserable fear to whom it is delivered. Let us remember therefore we distinguish stil between the Receiver and the Church; As to the Receivers part, Divines indeed, may urge in a moderate sense, without faith they Seal unto a Blanck, or unlesse you resolve to submit to the terms of the Covenant, you receive in vain; that is to say, *Let every man approve himself, and so let him eat of this bread, and drink of this cup.* But as to the Minister or Church, who seal on Gods part, Let us know the Sacraments are not properly Seals unto Mans Faith; How do we conceive Faith, such a thing as must have Gods Seal put to it? God doth not attest our Faith, but the truth of his own promises, *Heb. 6. 17.* No, they are Seals properly of the Covenant; A Covenant is a thing must be sealed, and the maker is to attest it thereby. In-

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Indeed they may be said to be Seals of our Faith (as Divines speak farther) *Consecutive*, by a consequence of speech, because as seals confirm a thing, so Faith is confirmed and strengthened by receiving, which is an effect thereof. *Heb.* 6. 18. But they are not *Formaliter*, formally, in a true proper sense, seals unto any thing but the Covenant; or representations of the effectually Seal, the blood of Christ, by which it being ratified with God, the Lord declares it by the Gospel; unto the administration whereof the Sacraments are set, to signify the undoubted truth of it, as Seals, (we say) and signs, shewing us; As the Bread and Wine is broken, powred out, and offer'd, with the other actions, so surely hath Christs body been broken, his blood shed, that all that believe in him according to this covenant, should have grace and salvation by him; and if it be to say more, God does hereby engage himself, to make it good.

The expression is borrowed from *Rom.* 4. 11. where Circumcision is said a Seal, not simply of *Abrahams* Faith, but of *the righteousness of his Faith* (or, of righteousness, I take it, through Faith; *Phil.*

Phil. 3, 9.) that he should be the Father of them that beleeeve, which thing sealed to, is the very tenor of the Covenant. Now let Circumcision be received on *Isaac* the Child of Promise, or on *Ishmael* that must be cast out, it is the same Seal of *Abrahams* Covenant; Let the Sacrament be offer'd to the Godly, or to the Hypocrite, it is the same Seal of God declaring the truth of his Covenant, which stands most sure, *and all the unbelief in the world cannot make it of no effect.* Even as a proclamation of Pardon (as we instanced before) unto Rebels, comes with the broad Seal to those that refuse it, and yet it is no lesse a true Seal, and set to a true writing, than if they did all come in and imbrace it: so that if it want its due effect on the receiver, it may be said (if you will) to be set upon a blank (where Seals are set) but not to a blank, seeing the Lord hath set it, to the truth of his word, or grace of his Gospel.

Rep. But were it not absurd for a man to set his Seal, when there hath been no agreement and transactions before? so do unregenerate men, who come to the

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*Sacrament without that solemn giving
up the Soul to God, as he ought who enters
Covenant with him.*

Answ. I grant with sorrow, there are too many of us come absurdly, and but wickedly, when we forget to do that we ought, the Lord forgive us: but though in the reciprocal action, as it is to be a Seal of mans part, the Receiver fails in his solemn mutual engagements according to the Covenant (whereof he is to repent;) yet as for the Minister (I say) or Church, who offer it as a seal on Gods part, there is a true seal to a true Copy, and nothing out of Order.

The Sacraments therefore may be considered in their nature, and in their use: In their nature, I take them to be Gods seals only, as primarily signifying his grace, and shewing forth Christ; though in the use and effect they are to be mans too, as secondarily he is reciprocally to believe and engage himself unto God: *Sacramenta nostra accipimus ex manu Dei, & nobis sunt signa gratiae primò, secundariò obligati-*
nis

nis & professionis nostrae. Parans in Loc. predict.

In the notion they are mans seals, wee may conceive the Sacraments Seals of Faith, for faith is the Condition of the Covenant, and we seal to our Condition, so that as they are conceived thus indeed, they are seals of Faith, because Seals of the Covenant, which I stand upon; but as they are Gods Seals, for the same Reason they cannot be Seals of Faith (but *consecutive*, as I said before, in regard of the effect to the Godly, to yield what (remotely and expressively) may be) because God seals not imaginably to our part of the Covenant which is Faith, but to his own part, which is the promise, and so I call them seals of the Covenant or promise *formally*, and not of Faith.

Now I say clearly, though an unregenerate man cannot receive the Sacrament, as a Seal of his Faith, yet the Church can give it, as a Seal of the Covenant, and though it wants its due effect on him, there is the right nature nevertheless in the Administration, though not a right use of it in the Receiver; even as at the word, where there

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there may be true preaching, and the nature of the Gospell, though the hearers apply it not as they ought by Faith.

Look back to that only place *Rom. 4.* where it is said Circumcision is a Seal, *Abraham* is said to receive it as a Seal, which receiving includes Gods giving, so that we must look upon the Sacraments in the nature of them, as Gods seals from the very institution; who else durst appoint such things to signifie such spirituall matters? and as they are Gods seals they are set to his own word, and so can never be to a blank, while there is truth in the promise, and writing in the Gospell.

Now then the Sacraments being Gods seals certainly, in the institution, and nature of them, If I should deny them to be mans seals at all, there being not for it one tittle of Scripture, I should quite remove the scruple from the hearts of men; but whereas (that I may not remove their care and duty too) I grant, though in the nature of Seals, they are Gods Seals, Gods own Seals, Seals of the Covenant only, yet in the use of Seals and effect,

effect, they are to be mans Seals also 3
 Seals to the Condition of our part, Seals
 of Faith, and so I cannot, I may not ac-
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 his Embassadors) because the Covenant
 by him stands sealed to all whomsoever,
 and there can be no doubt of sealing
 to a blank I affirm, so long as the Pro-
 mise or the Gospell it self holds in force,
 the tenure whereof this Sacrament seals
 absolutely to us.

The tenure of it I say, mark me, not
 our interest in it; for that it seals not
 absolutely; Assurance being concluded
 by way of discourtie, and whatsoever is
 common to the Hypocrite with the be-
 liever cannot conclude it.

The Sacrament is the external Seal;
 the internal only of the Spirit (*as wit-
 nessing with our Spirits, Rom. 8. 16.*) can
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py of the Covenant, that is, the word; Look then, what the word affirms, the Sacrament seals and confirms, according to the tenour hereof, and no other-wise.

Now the word speaks not particularly of any mans single interest, but generally it declares to all a common interest upon condition they believe; As this interest therefore is exprest conditionally, so the Sacrament cannot seal to it but *conditionally*, according to that tenour is exprest; Or rather let me say, the Sacrament seals *generally* (so I will expresse it) the truth of the Covenant freely to *all*, engaging them unto it, and the interest or benefit of the Covenant, to *every single person*, upon the terms, conditions, or tenour only of the Gospel.

I must professe this in the Embrion has lain a long time in my apprehensions, and I cannot but be glad to find of late a piercing Godly and excellent man (I take him) whom the right conceiving of this alone (he sayes) converted his opinion and satisfied him.

The Covenant runs thus, He that believes shall be saved, adde I believe;

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Ergo, I shall be saved, from which syllogism we gather our assurance. Now to which of those propositions (sayes he) does the Sacrament seal? Not to the *minor* as it is surmised, for no Scripture sayes of any particular man he beleeves, and God seals to his own word, not ours. Nor to the Conclusion for the same reason. But to the *major*; which it absolutely seals, as true to us, according to the tenor of the Gospell.

Object. 5. The Covenant belongs not to All, therefore the Seals neither.

Answ. The Covenant is sometimes taken in Scripture for those absolute promises of Gods putting his Lawes in our hearts, keeping us by his power to salvation; and to the like purpose, *Heb. 8.* which are proper only to his Elect, and belonging to his secret will: Or the Covenant is taken as it is for the tenor of the Gospell in Gods revealed will, and so it runs on these terms, *Who-soever believes shall be saved*, and whether this belongs to all, is no question. It is true for our comfort; whoioever comes

comes under these conditions, may have an assured trust, that the absolute promises also belong to him; but nevertheless it is the Conditionall Covenant, or the Covenant in its conditionall capacity, that is tender'd to us in the word, and sealed to, in the Sacrament: So that the Covenant is indeed of the same extent with the Gospell, and the very tenour shews it universally belonging to whomsoever.

Now then, as when I have a business to propose in generall to my Parish, I read the Contents, which when they like, I propose certain Articles, and say, whosoever will agree to this, let them come and set their hands unto it. In like manner here, when I have held forth the glad tydings of the Gospell, I shew them the conditions of the Covenant: Jesus Christ offers life to all upon these terms of Faith; if you will resolve to accept him as your Lord and Saviour, to forsake sinne, and serve him; come, put your hands and seals thereunto, in this Sacrament, and loe here is the Seal of God, on his part, if you do, to witness the certainty of salvation promised to you, obliging him to his word.

So that to speak sincerely, if we should propose two men, one that is not in Covenant with Christ, and one that is, this Sacrament doth more ingenuously belong unto the first, who hereby comes to do it solemnly at this time; supposing, now he resolves to enter Covenant with him. You will say, the Covenant doth not belong to him; What? Doth it lye upon his everlasting damnation or salvation, and not belong to him? The benefit of the Covenant, you may truly say, belongs not yet to him, untill he is in covenant, but the covenant it self is of epidemical concernment, and so far belongs to all, that it is to be tendered freely; and offer'd to them, that whosoever doth receive it, may have the benefit of it.

Rep. But what right doth this give him to the Covenant?

Ans. As the Sacrament is a shewing forth of Christ, with a tender of the Covenant in his blood, here is an open, free, general right to it, for all that will come in to Christ.

Let me beseech you, mark this distinction;

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tion; There is a double right here observable. A right of Obligation, and a right of Privilege. For the right of Obligation, in the Ministers offer of Christ freely, and the Peoples receiving him in his own terms, I do avouch a universal right, to every Ordinance, *Isa. 66. 23.* they being duties of worship, which is of universal command and this often, primatively once a week) though for the right of Privilege in any, to enjoy the sweetness, comfort, efficacy, life, and benefit of them, I acknowledge it a Prerogative, belonging only to the Saints, and Elect of God.

Now put case, a poor soul should stand in doubt of his right to this Ordinance, that yet fain would come to Jesus Christ. Let him say, Lord, My heart is humbly afraid of my unworthiness, yet seeing I come resolving to give up my soul to thee, and it is our Duty to come in, at this supper; This Right of Obligation shall be my warrant to bring me in, and then Lord I hope thou wilt let me find the right of privilege too, in thy due season, O my God.

Put case again, A godly Heart should
E 3 rise

rile at the conceit of a wicked person receiving with him; Let him think presently thus, Though there is a nearer Right unto my Soul, blessed be the meer free grace of God, yet there is a right of Obligation to every one, I ought not to be offended with any, the Lord sanctify it to them even for their conversation. The knowledge of this plain distinction (without the inveiglement here, of *Ad rem & In re*) may do very much to allay the troubles of many Judgements, and more Consciences in this controversie.

Object. 6. The Sacrament is not a converting Ordinance, we preach to all to convert them, but we may Administer only to the regenerate, to confirm them.

Answ. Unto this Objection, because it is so much urged, give me leave to use some words; All which let me remember to foretel you, I hold not as such forts but I may be somewhere beaten off from, with numbers, yet my cause maintaind.

I do acknowledge Divines do usually distinguish, of a Sacrament of Initiation, and Confirmation, ingenuously attributing

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ting our new birth first to baptism, and then our nourishment and encrease unto the Supper, and so they make a converting Ordinance of the Word, and Baptism (the laver, means, and instrument say some, of regeneration) and a confirming one only, of this Sacrament.

But under favour, unless this distinction be taken only in regard of the outward visible Church (into which, tis true baptism alone does initiate, enter, or first incorporate us, and this Supper confirme, or continue us members thereof) we must understand it, not after a ridged form of speech, and Idiom of Truth, but after a more solute and ingenious conception; that is, it is such a notion as holds full enough to be handsomely spoken, but holds not so strictly as to build arguments on it, otherwise the ingenuity thereof will trip up their judgement.

It is a rule therefore worthy here of our knowledge, that in Divinity, we often give an indefinite denomination to things as they are most eminently inclined; As for instance, in indifferent things (which are *indifferentia ad unum*) when they incline more to evill in the use than to

good (as many harmlesse recreations)
 we are ready to condemn them indefinitely as evill, though in some Cases they are warrantable, *Ec.* 3. 4. and I may happily with right circumstances lawfully use them. So whereas this Sacrament doth more eminently incline to be, and is *καὶ ἐξοχλῶ* most usually confirming, and more seldome converting, they do *à parte eminentiori* denominate it indefinitely, a confirming Ordinance only; And indeed this is true, when it is taken in respect of the same persons, whom we supposing to have been converted by the Word and Baptisme (*suo modo*) already, the Supper is, and can be only a confirming Ordinance unto them without question. But as for others, whom we conceive, not yet converted, and so humbly coming hither as waiting in the waies of God for conversion, I doubt not, as there is no Scripture to the contrary, so there is no reason, but as the Word and Baptisme do confirm, as well as convert, (the spirit is not tyed to one means, *John* 3. 8.) So may this Sacrament convert as confirm, according as God gives forth his grace, to the Condition of the Receivers.

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ceivers. And indeed, whereas signs can work only on those that understand, if Baptisme converts any; unto which use methinks *John* plainly puts it, *Mat. 3. 8*. who knows not the one to be a sufficient medium to prove the other?

There is therefore an error (to answer directly) in this Objection about the nature of the Sacrament (which being as we have shewn) a visible word holding forth Christ and the Covenant to the sight, is converting, as the Gospel doing the same to the hearing; for if the Centurion believed onely by seeing Christ corporally on the Crosse; if the contemplation of the Creature, sacrifices, sight of miracles, convincing providences, have been means to some of their religion and conversion; we cannot doubt, but the eyes may much more spiritually instruct us here, in the melting objects of Christs passion, redemption, and tender mercies outwardly represented, seeing we hope the working of the spirit too, by vertue of an Ordinance. *As at the word, Christ comes into the heart by the sense of hearing, so at the Supper by sense of seeing, touching and tasting.*

Let

Let the world Answer *Pauls* argument;
To shew forth the death of Christ is the
means of Conversion. The Sacrament is
the shewing forth his death, 1 Cor. 11.
26. Therefore as it does so; it is con-
verting.

Hence I Observed in the words of in-
stitution; there was a *Take* and *Eat*, two
words, a *Take* for such as have not Christ
(a word of grace) to convert those: and
an *Eat*, for such as have already recei-
ved him, to nourish and confirm them.

For, put case, a morall man, taken
for a good man, yet unregenerate, is,
and cannot be refused to be, admitted
hither: The man does his best to pre-
pare himself, and so comes; do we think
now, to such a man the Ordinance is ne-
cessarily fruitlesse, and can have no work
on him? then God help us. Shall not
his examination, confession; prayers,
Meditation, with all the Ministers ex-
hortations, be more solemnly condu-
cing now, to work grace in his heart,
and to convert (this being the way
of the spirits motions,) then the bare
preaching of a Sermon? Especially seeing
the word doth not only proceede, but
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Sacrament. *Accedat Verbum ad Elementum & fit Sacramentum.*

But, put case further, a poor soul much humbled in the sight of his sins that cannot yet be able to believe and close with Christ, comes hither, hoping to meet with this favour here, well, the word of reconciliation is freely opened, the free mercies of Christ set forth, and all this while it hath not happily this effect upon his heart, yet when he comes to see the truth of all this sealed with Gods own seal, Christ freely offered, and peculiarly received of him in the Sacrament, his soul by all these heavenly wires is catcht, taken, drawn, and even enforced to a saving Faith; the spirit using such most powerfull methods, for the work of his grace, which he infuseth in us, by a sweet attemperation to the will, not by compulsion, *habitus infusi*, being wrought *per modum acquiritorum*: And this we may have lively represented in the two Disciples of *Emmaus*, whose hearts did burn within them at the hearing of Christ, but at the breaking of bread their eyes were fully opened to know and believe him, *Luke 24. 30. 31.*

Rep.

Rep. *Although a Man may be converted At; it is not By the Sacrament, it is occasionally but not intentionally a converting Ordinance.*

Answ. This being undeniably granted of our opposites, the matter is upon the point yeelded; for consider sincerely this: It may be, Peradventure a man may be converted by it, and no text expressly forbids any coming to it; is not this enough? And *it may be* granted, (lay it well to heart) and no place to the contrary alleged, who doubts not but all *It may bee's*, all occasions must be taken for our salvation? Especially if you consider, *a majori*, an *It may be*, an *who knows what God may do?* Ion. 3. 9, is all the ground we have before conversion, (there being no promise of grace unto naturals) for the use of any, or all other means in the world. *A minori* I put this case, you have a Son a good natur'd yet unregenerate Youth, addicted to some vice, as Drunkenness; he seeks to God for pardon and grace, so comes and takes the Sacrament upon it, he will never (by the
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Lords help) be overtaken more: well, this ingagement now lies so solemnly upon him, he is ever after a sober man; and this no doubt is not likely only, but very frequent to natural conscience, working on most such particular, and temporary conversions. Now I pray Sir, what think you of such a fruit as this? would you dislike of your Sons coming to the Sacrament, or bless God for it?

And here I might retreat securely with others, never affirming that God has instituted the Sacrament (nor yet some other means which do convert) expressly for conversion; but holding, that as he may, and does work by it, so is it aptly instrumental thereunto; and withall arguing if there be a brevous operation of the Spirit on some preparatory to conversion, and God has appointed his ordinances in general, as the means for obtaining grace both first; and subsequent, commanding them as duties and promising a blessing (which affords a *peradventure* to the unregenerate) in the use of them; Why should we bereave the Sacrament of this effect, which the Scripture gives it in *genere*, as an Ordinance, whilst in *specie*, it no where denie
it

it; and Reason likewise, by the first rule of the Antepredicaments?

But that I may wholly annihilate this scruple, with which I think the subtil spirit has wryed the hearts of many godly men, I have three things more to say, which by Gods blessing will fully do it; Provided, if the thing serve our turn, you will not be grating on the expression.

I Let us clearly know, that the Sacraments, and all Ordinances, are primarily and properly means of grace; It is but in a remote sense, they are means of conversion, or confirmation. For this grace we receive in the use of them, is that which converts some, and strengthens others. Now then we come to this Sacrament, as the means to receive Gods grace, and this grace, which he distributes as a most wise God, works in every one, as his state and need requires; in the converted for their strength and establishment, and in the unregenerate for their conversion. But it may be enquired, how the Sacraments are means of grace? To speak stricter therefore, There is two things in the Sacraments, a signification, which they have certain from the institution; and an exhibition
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and obfignation, which moſt Divines that they may not make them *nuda ſigna*, do more diſputably attribute to them. There is likewiſe double grace, Relative grace, which makes a change only in our ſtate and relation, and Reall grace which changes the heart, and it is either the infuſion of the firſt grace in the habits or root for conversion, or increaſe thereof in the acts or fruits for confirmation. Now the Sacraments are means of grace two waies; either by way of conveyance *ratione hujus obſignationis*; or by way of operation, *virtute ſua ſignificationis*. In the firſt reſpect (which ſome hardly credit) they are Inſtruments of Relative grace, exhibiting the benefits of the Covenant upon its Condition, as already perform'd (whenſoever wrought) in the receivers, and convert not: But in the other reſpect, as they are (more undoubt- edly *ex inſtituto*) inſtruments of ſignify- ing, and holding forth the death of Chriſt; By way of morall operation on the intelligent, they are means of reall grace; that is, they are Ordinances in the hands of Gods ſpirit, to work on the hearts of whom he pleaſes, either in in- fuſing the ſeed, or producing a growth of it

it in them, *ut Verbum, ita Sacramenta sunt organa per quae deus movit corda, & operatur.*

2 Consider what is Conversion. There is an outward Conversion from Heathenism, or any false, or no Religion, to the profession of Christ, which includes a general common knowledg and repentance from their former wayes; we do not stand to say the Sacrament, is such a converting Ordinance, as if Christ should bid us go forth with this Sacrament, and convert the Nations, let this be imagined only of the word, and granted (to remove the main stumbling stone) prerequisite to both the Sacraments. But there is an inward effectuall conversion of such as outwardly profess Christ, to the truth of special grace in their hearts, bringing them off from sin, and the world, to the prevailing interest of Jesus Christ. Now how is this work of grace (or true conversion) wrought through the word it self? Not from any active power it has *per se*, upon the Soul; but *per modum objecti* we say, and instrumentally: the object is proposed or revealed, that is all the word does, and then it is the Spirit that by illuminating the mind, and a touch

touch upon the will, brings the heart to embrace the object, whereby it is converted. And is it not just thus likewise in the Sacrament? this Sacrament shews forth Christ crucified according to the Covenant, who is the true object of faith and Life, upon this the Spirit of God draws the heart (by illumination and conviction) to embrace him upon those terms he here is offered, inso much that experience can witness, that some are, and have been, hereby converted. What difference is there imaginable between this conversion, and at the Word? what a shift is it to say it is only *At*, and not *By* the Sacrament, when it is instrumental (morally we mean, not physically) *per modum objecti*, as the word? where I may say the same too as truly, that it is more properly *At*, than *By* the word it self, there being no Active vertue but of the Spirit, in the one, or the other. If you object Conversion and Faith is required to the Sacraments, and therefore not wrought there; I distinguish between what is pre-required, and requir'd; There is an outward Conversion [I have said] and general Faith, which in profession, is all can be pre-requir'd to a right of ad-

mission, *Acts* 8. 13. *Mat.* 3. 7. though a speciall saving faith is required to partake the benefites signified; and this may be wrought by Gods grace in the use hereof, Even as it is wrought and required, and requir'd that it may be wrought, in the Word, alike profiting not, if it be not mixed with Faith, *Heb.* 4. 1, 2.

3. Let us distinguish on this word *Intentionally*. There may be, a principall, and subordinate intention; more primary, or secondary ends in an Ordinance: Though the word be the principall converting Ordinance, we cannot deny but others may be subordinately also converting, as prayer; why else doth the Church pray, *Turn thou us, and we shall be turned, Convert thou us, and we shall be converted?* Now as prayer and other means of Grace are converting, and that intentionally, in being used to this end; So, and no otherwise I affirm of the Sacrament: for to speak verily as the thing is, It is not indeed the first end, but genuine effect, result or concomitant thereof; the end being the remembrance or declaring the death of Christ, and the declaring his death, the means of conversion and confirmation. But if you can find in your heart

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heart to keep this pitifull shift still, and say, rather than this shall be, you will distinguish between a converting Ordinance, and means of Conversion; other Ordinances are means of Conversion, but yet the Word, you persist, is the only intentionally (that is intended) converting Ordinance: Well, go too, what then I pray? To the purpose. Then you will say the Word shall be held forth to all as intended to convert them, but the Sacrament shall not, being not so intended in the Institution. Be it so; It follows then, there must be no Ordinance administered to those that are not converted, but onlie that which is thus an intended converting Ordinance: Is this as you would have it? This is the verie ground on which you stand: But hark ye, my Friend, I pray then what shall become of publick Prayer and other Ordinances in the Church, when the Word is the onelie principallie intended converting Ordinance out of question? By this doctrine at one dash you take away all other duties in our mixt Congregations: In what a case are you here brought? What can you invent? On necessitie you must recant, and confesse

indeed, that Prayer and the like duties, though not principally, yet in a subordinate way are converting Ordinances, or means and helps of Conversion; and upon that account you admit all to them: Now if you will do so, then is the door as fully open in this subordinate way too, for the Sacrament: if you will not, I believe the Sacrament will be contented to be shut out with such good company, and desires to fare no better than her fellow-ordinances.

Rep. But unregenerate men (you will say) are dead in their sins, and shall we give bread to the dead? men must first be living, new-born, and converted Christians, before they can feed at the Sacrament.

Ans. As for the sense of this, it is answered already; as for the words and Fancy, I return accordingly: If wee could conceive any bread to be such, as would fetch life in a man, we should give it him when he is dead; But now see *John 6. 33. I am the bread of life, sayes Christ, not only (I hope) to con-*
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firm, but give life; Now Christ being offered in this Sacrament, this bread, is the bread of Life, this cup, the cup of Life, able by Gods grace, as well to beget life, as increase it. If we give *Aqua vite* to dying men, we may give *Calix vite* to dead Christians, to quicken and convert the unregenerate, as to comfort and establish others.

To conclude the whole, and avoid prejudice, 1. I deny not the Sacrament is a confirming Ordinance, primarily and most properly so, and secondarily more eminently so; but under favour not only so. I explain it thus; The Sacrament confirms two things, the Covenant, and our Faith or grace in us. The confirming (or outward sealing, or solemnizing) the Covenant, and the commemorating Christs death, I think are the primary ends thereof; but the confirmation of Faith (or exciting, strengthening, encreasing, reall grace) is a secondary end, or consequent effect only of those former, to the regenerate; as conversion is unto others; only here is the difference, the one is more usuall and eminent, for the Godly have a speciall promise in their using means, but the unregenerate

nerate a *peradventure* only, God *may* be gracious to them; which they having in this ordinance, and no more in the use of any other, you may be pleased to see, what reason I have, that I may preserve them their *It may be*, when I yield the Sacrament to be, most properly confirming (as it primarily confirms the Covenant) and more eminently so (as it secondarily confirms the faith and graces of the Godly) to strengthen what remains, and hold it less usually converting also, in regard of this same like subordinate effect it has on some unregenerate like wife, when it pleases God to work upon them by it.

2 I say not, it is a seal to exhibit Faith or real grace, which belongs to the absolute promise, but I think, as it is a sign, holding forth the conditionall covenant sealed, and the death of Christ unto all that come, God may work Faith by it, as a means to beget the same (by a morall motion on the heart) full as well, though I have said less usuall, as to confirm or increase it.

3 I need not call it a converting Ordinance at all (as allowing its denomination truely from a primary end, and more

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more eminent effect) nor hold it so, as appointed to that end, to wit , expressly or primarily in the institution (though implicitly in its general command, it does more than not deny it, and in its nature of shewing forth Christ, as a secondary intention, I have said, approves it) if you will allow it a means any way subservient to conversion intended of God to some in the event thereof, for that way will serve to blunt the strength of the Objection.

4 As I do say it is a means, some way, unto some, of converting Grace, I take it in its full administration and extension, requiring Duties before, in, and after receiving.

5. And then I hold, that we who are baptized into the Church, and are bred up to a general Faith, such as it is, not without its fruits, and so having a right unto the Ordinance, coming as preparedly as we can, and bewailing our unpreparedness, may find Grace in the sight of God, even to the bestowing a special justifying faith for our inward effectual conversion in the use of it; so that what is our duty, may not be made necessarily fruitlesse unto any. And

though I humbly acknowledge the main harveſt in this field of *Boaz*, belongs only to his own Reapers; the regenerate believer; yet would I (by the leave of the infinite owner) afford ſome gleanings for poor *Ruth* the *Moabitteſſe*, and ſuffer many a doubtfull; penitently inclin'd; yet unregenerate ſoul, to come up even to the ſheaves, hoping my fellow-labourers will not grudge at it, though I have let fall ſome handfulls too, on purpoſe for them.

Object. 7. *Judas received not the Supper, for in Mat. 26. 23, 26. he is ſaid to dip his hand in the diſh before the adminiſtration, and in Jo. 13. 30. as ſoon as he received the Sop he immediately went out. Beſides ſome learned men conceive the Sauce he dipped in, was the Sauce of bitter herbs in the Paſſeover (called Cheroſeth) and that was therefore before the Sacrament.*

Anſw. Here is a manifeſt miſtake in the ground of the objection. It is ſuppoſed St. *John* ſpeaks of the Paſſeover Sup-

Supper, ſee the ſcripture 29. and the Paſſeover ſupper at liſts have Supper a remarke mitted, Diſciples were not the Paſſeover then, and ry. Ex. 1. paſſages Egypt? came to c circumſtan to be int not pro b See *Iohn* Bethanie S where abo ſometimes 11. 17, neer the then frequ be rode to

Supper, as the other Evangelists, but see the first verse of *John* 13. with verse 29. and it is exprest, *Before the Feast of the Passeeover, Supper being ended*; as if he should say, As for the Sacrament Supper at Passeeover, the other Evangelists have fully spoken, but, there was a Supper a little before, where there was remarkable these passages they have omitted, and so he relates a washing the Disciples feet, and other things that were not to be done at the solemnity of the Passeeover, for the feet were to be shod then, and the like gestures quite contrary. *Ex.* 12. 11. But if (as some say) those passages which noted their haste out of *Egypt*; were not obligatory when they came to the Land of rest, yet so large a circumstance as is here mention'd of *John*, to be introduc'd of Christ at that time, is not probable.

See *John* 12. 1. There Christ came to *Bethanie* Six daies before the passeeover, whereabouts he stayed that time (going sometimes to the City to preach, *Mar.* 11. 17, 19. and back again) it being neer the Mount of *Olives*, which he did then frequent, *Luke* 22. 39. in this space he rode to *Ierusalem* on an *Ass*, and came back

back at night. *Mar. 11. 11.* Now this night happily or thereabouts, was this supper *John* mentions, where *Judas* having received the Sop, went from thence to agree with the Priest, the Devill then putting it into his heart. *Luke 22. 1, 2, 3, 4.* When the Passeeover drew neer, mark it, Then entred Sathan into *Judas*, and he went and communed how he might betray him. Then when it drew neer, that is about a night before, or just two nights, comparing this with *Matt. 26. 2. 14. Mar. 14. 1--12.* So that it could not be at the time supposed, that is manifest.

Now on the morrow, or two daies after this, Christ went from this *Bethany*, again to *Jerusalem*, (which was some two miles thither) it being the day of the Passeeover. [Whether Christ kept it the same night with the Jews, I need not controvert, seeing he kept it, certainly the first day of the Feast, *Matt. 26. 17. Exod. 12. 16.* and the time when the Passeeover was to be kill'd, *Lu. 22. 7. Mar. 14. 12.*] There according to the Law, he eat that Supper with the Twelve, and instituted his own. *Mat. 26. 26.* Now here was *Judas* amongst the

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the rest, sitting together with them at
 the Table till all was done. *Luke 22. 21*
 And when they were risen, Christ with
 his Disciples going again to the Mount
 of *Olives*, *Indas* stole away (happily in
 the dark) to fetch the Officers according
 to his agreement, and betrayed him.
 So that Christ forewarned his Disciples
 twice of *Indas* Treason, the night or
 two before, by giving him a Sop, with
 which the *Devill* entred his heart at
 first, to let him upon his bargain, if you
 consider well *John 13. 27, 28, 29, 30.* with
Luke 22. 3, 4. and here at the time of
 his own Supper with a like *Item* again,
 by dipping his hand with him in the dish;
 A like I say, not the same, for *St. Johns*
 giving him the Sop is not the same thing,
 as not at the same time, with *Saint Mar-*
thew and *Mark's* dipping in the same
 dish. That I say being before the bargain
 (while it was to do, *That thou dost doe*
quickly, *Ib. 13. 27.*) this at the very time
 of accomplishing it; (being already a-
 greed, and so in effect done, *verily the son*
of man is betrayd, *Mar. 26. 24.* with *Luke*
22. 22.) Neither may the Disciples second
 enquiry, *Is it I?* scruple us herein, if you
 but ponder what *John* addes upon this,
 verie

verse. 28. and *Luke* 18. 34.

As for many learned mens thoughts about the Sop and the Supper, whether there was one, two, or three, this night, I leave only as conjectures, wherein they may erre as they have likely done in this, and so not to be built upon; and forasmuch as *Judas* was at Table, by the testimony of 3 Evangelists, me-thinks their witness should be sufficient for his receiving; but when it shall be considered too that the fourth is so far from saying any thing against it, that he sayes nothing of this Supper at all, they having sufficiently done it already, I hope this objection will trouble Folks no more.

As Christ offers himself to those that refused him, *You will not come unto me, that you may have life. I would have gathered you, and you would not.* As Christ converses with those that could not profit, *You understand not, Io. 8. 43. because you cannot hear my words.* And as Christ when he preaches to all freely, sayes, *he that hath ears to hear, let him hear;* So does he administer this Sacrament to *Judas* amongst the rest, and so do I administer it to all, saying, *He that can receive, Let him receive it.*

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Object. 8. *Unworthy Receivers are guilty of Christs blood, and eat their damnation, therefore we must not allow a free Admission.*

Ans. Unto this I shall speak First, on the Churches part, and Secondly, on the Receivers.

1. For the Churches part, I mean the Admitters (if the term takes place with us) and Joyners; I do verily beleeve, let men urge what they will, this can never be made any way to concern them. There is a generall command, *Do this*, every one is to examine himself and to come worthily, if they do not, they receive their own damnation (*caulō* 1 Cor. 11. 29.) they receive not ours, who do our duty as we are bound, and leave others unto God.

Rep. But you will say; *If another should be taking a Cup of poyson, shall not we be partakers of his blood, if we do not hinder and forbid him.* Qui non vetat, &c. I

I answer, (besides that we have no *Quam possit*) it is a wonder to me any religious man should compare this Sacrament to a Cup of Poyson, seeing it is in its own nature a Cup of Blessing, and if it prove death to any (*as Sinne may take occasion from the Commendement, and slay us*) through their own impiety; it is more than we can know, or ought to judge, seeing God is able to make it (as it is) a Cup of Salvation, even to the worst. Let us act with charitable thoughts, and leave the success to God. Even as *Paul* in his preaching, who in *2 Cor. 2.* tells us, *It was the savour of death unto some, ver. 16. yet must he preach it in every place, ver. 14. because it was nevertheless a sweet savour unto Christ, in those that perish, as in those that were saved, ver. 15.* So say I of this Sacrament, we must do our duty, and administer freely, knowing God will make all his Ordinances a sweet savour to himself, whether it be of life unto life, or of death unto death to any of us.

2 For the Receivers part, there is a double duty; A principal, *Do this:* And an accessory, *Let a man examine him-*

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himself. We are bound to come, and to come worthily; If a man fails in the one, and is not sufficiently prepared, I dare not say, that must keep (I am sure it will not excuse) him from the other. This is certain; those dreadfull expressions of being guilty of Christs blood, and drinking damnation, are to make men take heed that they prepare themselves and come worthily, but I cannot think they are to affright any man from the Sacrament. There are three *Queres* therefore I will submit here to further consideration.

The first, Whether the very eating and drinking of an unworthy Receiver be damnation, that is, (to free some weak minds from fearfull thoughts) whether it be such a Sinne, as makes a man guilty (without repentance and Gods mercie) of Condemnation? and I conceive we must distinguish between the very receiving, which is good; and the unworthinesse, which makes the Sin only.

This unworthinesse is in the Person, or in the Act: In the Person it consists in his evill conscience, which will condemn him

him whether he comes, or abstains from
comming. Put case one receives not, and
is unworthy, the guilt of his unworthy-
nesse lies nevertheless upon him for
that, it may be, more; for in this ve-
ry refusing, his own Conscience con-
demns him; and God is greater than his
Conscience; whereas if he comes, re-
solving his best, it happilie may excuse
him something in not neglecting the out-
ward performance, not aggravate his
condition; for though he fails in the in-
ward, and that failing is sin, yet that Act
he does, makes him not more sinfull for
the doing, but he would have sinned more
to have failed in that too, and not have
done it.

Unworthiness in the Act, consists in
the obliquity, deficiency, or failing in
the right manner of receiving, though
the outward work it self be not amiss.
There is the matter of a Duty, and man-
ner; As for the matter, every one can
do in a Christian deportment at the Ta-
ble, but in the manner, to receive, in
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the matter it is good (not only *sub genere entis*, but good *intanto*, *sub genere morum*) but this failing and swerving in the manner, is the evil, which as it cleaves unto, we may conceive, defiles the Act, and makes it lyable unto judgement.

Now then my second Quere is, Whether receiving the Sacrament unworthilie, is otherwise damnable, than praying and hearing unworthily (whereof Christs sayes as much, *Go and preach, he that believeth not is damned*, *Mar. 16. Iohn 3. 18. ipso facto* as much as here) And if it be not, why upon the same account, as men go to prayer, to the word, and other duties, though they cannot pray and hear worthilie, they may not as well go to the Sacrament? my thoughts are thus; it is a sad *Dilemma* unregenerate men are in; if they pray, hear, receive, they sinne (not in what they do, I conceive, but in what they not doe) by failing in the manner, their persons being not acceptable; If they do not pray, hear, and receive, they sinne worse and are impious. Now what must be done here? If there be a necessitie of sinning, of two evils the least must be

chosen, its a lesse evill to do what we can, though the outward matter on-ly be done, than to faile in matter and manner too, wholly casting off the care of God. But if that axiom be true, *Nemo angustiatu ad peccandum*, there is no case wherein a man is necessitated to sin, (and so that saying *Oftwo Evills*, must be taken alwaies *de malo pœne*, not *culpe*, *Rom. 3. 8.*) then it is more clear, Every man must come and do the best he can, which if he doth, happily he shall not sin, (at least so far he does not) and God may blesse his Endeavours, *Habenti dabitur*; Whereas if he neglects, he sinneth without question, this being *malum per se*, the other *per accidens* only.

I will be bold therefore to distinguish; there may be a prophane, presumptuous coming to an Ordinance; or a Christian coming in conformity to Gods worship; though it is better not to come, than to come in a prophane way, this being Rebellion and sin in the fact; yet I say clearly, it is better to come in a Christian way, though but in an outward conformity to Gods service, than altogether to neglect it; which being granted and practised of all in other Duties, I think
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it but a begging the question, to deny it in this Sacrament.

My third Quære is, whether an unregenerate man conceiving himself not worthy, must never come to the Sacrament, for fear of eating his damnation? And herein my thoughts are apt to run comparatively on the Word; the Word sets forth Christ on the terms of Faith and new obedience, that is the Gospell rightly administred, whatsoever effect it hath on the hearers. Now it is their part indeed to receive it, and apply it by Faith, if they do not, it pronounceth them damned: Thus the Sacrament likewise shews forth Christ unto the sight; and for the Churches part she is to declare and offer him to all, however he is received: Now the Receivers, 'tis true, in the like manner again are to receive in Faith as they ought to do; If they receive unworthily, as the Word denounceth, this seals to their damnation. Now a man will say, if the Word pronounceth my damnation, so long as I am an unworthy hearer, I will not go thither, I shall but hear my damnation; but I say, you must go thither, you lye in a damned state already, and it is ne-

cessarie this damnation should be pronounced upon you, to awake you out of your security in it, that by the terrors of Conscience you may be driven to repent and be converted; so the Word is good in it self, and the favour of life, even while it damns a man, if he usefullie receive it.

The same say I of the Sacrament, it is good in its nature, it is appointed for our good, and so we are to come unto it, as a means of a grace; but if it accidentally seals to any man his damnation, it is through his own unworthinesse, and he is then to make the same use of it, as of the damning Word, that laying to heart the horror of his sinne, in being guiltie of the Bloud of Christ, he may be provoked thereby to flie to Jesus Christ, for a merit of his bloud, to wash away his guilt of it; and having received so many seals of his damnation, he may be forced to the Lamb who alone is able to open all those seals, by pardoning his sins, and so to turn the favour of death unto life, and to make even damnation it self (such is the power of his grace) subservient to his conversion and salvation.

*Quest. You may fear, How can these
Seals be opened, or what is sealed
be reversed?*

I answer, The alteration is made on-
ly in us, the seal is the same, and what
is sealed is the same. A man walks in one
place, and he is in the shade, he turns into
another, and he is in the shine, yet the
Sun is the same: The Sacrament seals the
Covenant, (as I have said) Man seals to
his condition; while he walks not accor-
dingly, his damnation is sealed, when he
repents and does, his salvation; Accor-
ding to his walking, he hath the influence
thereof, whether of the light of life, or
shadow of death.

*Rep. But suppose a poor soul in doubt of
his Faith, Does this bring any relief to
him, uncertain of this condition?*

*Ans. Me-thinks it does, Thus, which
may likewise help the Receivers part in
the fourth Objection. The condition of
the Covenant may be considered, in esse,
as already wrought in us; or in fieri, as*

to be done, or performed of us. Pardon me the terms, the receiver seals not to his condition necessarily *in esse*, for Children seal to the same in Baptism, and this ordinance is to strengthen the weak; but he seals to it *in fieri*, that is, he agrees to the terms of Christ proposed, obliging himself for the future to believe and obey him. Now put case he be in doubt whether he be actually a true believer, yet if he resolve now for the time to come (I mean without procrastination, which may be here most forcibly prest) to walk according to the Covenant, the door is open for his establishment, and if at any time he hath the grace wrought in his heart to perform his engagement, the seal is set to his salvation, though for the present he doth yield to be damn'd, setting his seal to it, if he continue finally in an unbelieving or unsound condition, which whether he seal or no, is sure however. The faith therefore that is absolutely requisite to a receiver, is not assurance, (that is certain) but consists, I take it, of these two things only; First, an historical assent to the Gospel, or truth of the Covenant, as the only means to be saved, which makes us Christians; and Secondly

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ly, a resolution to submit unto the Government of Christ, according to it. Let a man then but beleeve his Creed, and resolve to go on in no known sin, that is the main, Let him look well to that, (*Luke 19. 14, 17.*) and I see no fear, but he may come, and ought to prepare, unto the Sacrament.

Alas, sayest thou, I am not qualified with such graces as fit me for it ! Well, it is pity; but art thou willing now to accept of Christ, to leave sin, and yield to his terms ? Hast thou but any good desires to it ? why these very desires, though mingled with many infirmities, may be precious, and ought to be preserved : even as in a lump of Ore, there may be but little gold, and much dross, yet it is a precious lump, that very little in it must not be lost. Despise not the day of small things, neglect no means, God may cherish thy least beginnings, and make grace of them.

I sum up the whole. If coming unworthily makes a man guilty of Christs blood, by powring it out in vain, what shall an open refusing deserve, that even tramples upon it in the despising this ordinance ?

Object. 9. *The Ordinance is polluted if all be admitted.*

Ans. Unto the unworthy receivers, it may be said defiled in that sense, as all things else are to the *Unbeliever*, whose Conscience is defiled, that is, I conceive in sinning in all that he does, *Tit. 1. 15.* But unto the Admitters (unless they be convicted) and joyners (who as the Schools say well, concur in their *Actu Physico*, not *moral*, to their act of receiving, not unworthiness) their minds being pure, *All things* (even the worst) are pure, and there is no more reason to be afraid of coming for that unworthiness of another, than for a man to scruple likewise, because the Cloath is not clean enough upon the Table.

Indeed in the Law we read of a distinguishing the clean from the unclean, *Levit. 10. 10. & 11. 47.* which otherwise would defile their Sacrifices. *Hag. 2. 14.* and their very Temple. *Ez. 23. 38, 39.* Such an outward holiness had their legal Rites, that it could be touched, but the holiness God now requires is more inward certainly, and to be laid up closer in

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in the heart, than that the external unworthiness of another should come at, or reach it: We must conceive under the Gospell, all this legall holiness, in places, persons, things, is abrogated, so that there is nothing unclean now unto us, *Rem. 14. 14.* which thing was shewed *Peter* in a vision; it is pity men had need of another to mind them of it. But that all scruple might be removed, Christ has left it in plain words, *Nothing without the man, defiles the man, Mar. 7. 15. and nothing that enters into the mouth,* as if he would meet with this in particular, *Matt. 15. 11.* If the heathen husband be sanctified to the believing wife, which is the nearest communion that can be, *1 Corinth. 7. 14.* so that she must not separate from him in the duties of Marriage, as it is Gods Ordinance, I may resolutely say, it is not the unworthiness of another, shall make the true believer separate from the Sacrament, put even the vilest that come there, are sanctified to him (*ἐν τῷ πρῶτῳ*) that is, are clean in respect of his communicating with them, so that their wickedness, being an externall thing to him, cannot defile his duty. This is the privilege (I take

take it) of the Gospell many think not of, that now we are to have Free Ordinances, and to account no man unclean in the use of them.

My Brethren, there are some touches of the Law and Superstition on you; you know what a sacred thing was made of the Communion Table when the Rail was about it: now I pray think how you refine and spirituallize your old superstition, by putting a spirituall Rail about the Sacrament, when you debarre poor sinners from comming hither; let us take heed, there will be something of the Pharisee in these spiritual proud hearts of men, there will be setting a Rail still about the Communion Table.

Rep. But are we not faulty and partake of other mens Sins, if we do not our best to have the Leaven purged out? and therefore we may not say, Am I my Brothers Keeper, look they to it.

I Answer, There are severall duties of a Christian he is to do: He is to pray, receive; He is to love his neighbour:

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bour : Among the rest there is a duty (much neglected) of Brotherly Admonition, whereby we are to Rebuke the faulty, and to tell the Church of them, supposing it in a capacity to hear us; if we neglect our duty we are guilty in some measure, partakers of their sin, and defiled by it; well, let this be granted; what then? why we must labour a Church-establishment, and so to amend this great neglect amongst us; but I hope it will not follow, that in the mean while we must not receive the Sacrament, pray, nor perform those other several Duties we have to do, it is a plain fallacy (*à dicto simpliciter ad dictum secundum quid*, I take it) to think our coming to the Sacrament with a wicked man is sin in itself, or makes it the sin, or us more guilty of the sin, because we ought to have admonished them, and laboured their excommunication; no, this neglect of ours is the sin by it self, and the coming is our duty; God forbid that I should think, if I do sinne in omitting one thing, that I must not therefore go to do my Duty in another. Because the Leaven is not purged out, must there be no lump? this was, I may humbly say, a
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too overly surprise of Godly Mr: Burroughs.

Rep. But you will say more obviously,
Are not all ignorant and scandalous persons, Swine, and Dogs, to be rejected and kept from the Pearls, and holy things of the Sacrament ?

I answer, I dare not say so, though I see what interest lies at stake, which may soon fancy a Christian conveniency, into a Divine necessity,

For First, This is *Petitio Principii*, and if you speak indefinitely, my proofs assure the contrary.

Secondly, I place a great distance between an unfitness to come unto the Sacrament, as in other Duties (*Let a man examine himself*) and being excluded.

Thirdly, The keeping off any cannot be pretended to, without power in our uneldred Congregations, it being confessed a power not of order but of jurisdiction.

Fourthly, Men may be Dogs and Swine, either in the course of their lives

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lives, or in the publick esteem of the Church; now in our Ministeriall admission, we are to look on men as they are in the Churches esteem; and may not account or deal with them as Dogs (as we cannot execute an arrant thief) untill they are juridicallie censured to be such, by lawfull authoritie. And though they have no right here *in foro poli, Dei*, yet they have *in foro soli, Ecclesia*.

Fifthly, to speak particularlie: Concerning the ignorant, I dare not judge so rigorously; The 5 *Heb.* 2. comes neer my heart; there are many sorts of ignorance, the Case whereof may need instruction mostly, not censure; And that, the very solemnitie, (though we may be tender of other conveniences, *Act.* 20. 20.) with all our Preaching, Catechism, and exhortations, doth afford I hope, to all of capacitie, (who onlie come,) informing them of the difference between this Sacred Table and common bread (which is *discerning the Lords Body*, 1 *Cor.* 11. 29.) sufficiently, to our admission, if not to their Salvation.

For the Scandalous we know there must be admonition first, twice, or thrice, *Matt.* 18. 15, 16. And then if they con-

tinue

tinue obstinate (not elie) and are notorious, an Excommunication is granted, *verse 17. 1 Cor. 5. 13.* yet I cannot find any where (unlesse I look without the book) that this is meerly in reference to the Sacrament, But from Christian Communion in generall, at least in the primary nature thereof, though I will yield much by way of indulgence unto the Churches wisdom, according to the ancient practice of the *Jews* and *Greek Christians*; the several species or rather degrees whereof I must leave unto more Learned Rabbies; And to this present writ of suspension in hand, which men would have a middle thing between Admonition and Excommunication, I must make my return truly, *Non est inventa in balivastro.*

I speak it with reverence to wiser judgements, who may allow as prudent, in the way of Discipline, what they will not enforce upon the Conscience, as necessary, in our worship.

Object. 10. The last Objection is from those several Texts that are alleged for a separation from wicked persons.

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Ans^r. Unto all which I answer briefly, and (I conceive with submission) fully ; Separation from wicked men is either in regard of their finnes , or their persons : In regard of their finnes , it consists in departing from their evill courses ; In regard of their persons , it is either in case of common familiarity , or in case of Excommunication. Now it is certain we must separate,

First, from all wicked men in their sins and evill courses, this is out of question.

Secondly , we grant that we must separate also from them in common familiarity ; taking heed of intimacy and keeping them company , lest we be partakers of their sin , by infection, or connivance with them.

But Thirdly, I affirm there is no Scripture commands our separation from them in the Sacrament, or any of Gods publick Ordinances, unlesse in Case of excommunication ; which alone can debar any from Church-Communion.

In the first sense you must take these Scriptures, *Eph. 5. 11. I Cor. 10. 20, 21.* These *Corinths* did well to come to the Lords Table, their sinne was onely in par-

partaking with Idols: so 2 Cor. 6. 14. to the end; where they are rebuk'd for joyning in the same sinne of Idolatry. If you understand this, *Be not unequally yoked*, of Marriage, compare it with 1 Cor. 7. 13. 14. There the believing wife must in no wise separate from her Infidel Husband, here she must come out and be separate, how can this be reconciled, but that she may have communion with the Person in what is lawfull, and yet be separate from him in his waies that are evill? You may adde happilie in this first sense, *Ier. 15. 19. 2 Thess. 3. 6, 11. Rev. 2. 6.* All which texts are hereby answered, that though indeed they do command a separation from the wicked; it is from them in their Sinnes, not from joyning with them in doing our Duty.

In the second sense, you may take 1 Cor. 5. 9. to the 12. 2 Thes. 3. 14. Rom. 16. 17. 2 Tim. 3. 5. 2 Joh. 101, 1. Prov. 22. 24, 25. and it may be 2 Thes. 3. 6. Tit. 3. 10. and so these Scriptures are likewise answered, which do further forbid us the wickeds familiarity, as their sins; not a bare accompanying with any in Gods Ordinances.

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Rep. But you will say, *If I must decline a wicked man so as not to eat with him,* (which I interpret by our ordinary conversation) *how much more must I decline him at this Sacrament?*

I answer, this is a clear fallacy, I am sorry to see many gravel'd in their minds at it; as if there were any force in this, I must not be such a mans common Companion, therefore I must not go to Church with him: we must know, Arguments from the less to the greater, must be in things of the same kind and nature; Now it is one thing to eat at home, an indifferent action, where I am left to my own arbitration, and must not chuse evill, I mean in preferring bad society: and another to eat at the Sacrament, which I am bound unto as a piece of the service of God, and cannot omit at my pleasure, without offending his command. Let me adde (to explain, and avoid scruple) I may sin in admitting one into my friendship, whom nevertheless I may lawfully be withall I doubt not, (and at Table too) on my occasions.

In the third sense I take *Mat. 18. 17.*

H

1 Cor.

1 *Cor.* 5. 1. to the 9. where the whole communion or Life of Christians, is compar'd to an unleavened Feast, (from which that Person was to be excluded in general) without peculiar mention (as some would have it) of the Sacrament; you may reckon hither many places *Jo.* 9. 22. **1** *Tim.* 1. 20 &c. In which case only when excommunicated, the matter is granted.

And thus I am apt to think, **1** *Cor.* 5. 9. 10, 11. **2** *Thes.* 3. 6. **14.** **2** *Jo.* 10 &c. quoted in the second sense before, if strictly taken stands in full force only.

As for *Mat.* 7. 6. which properly concerns Admonition, *Ier.* 15. 19. **1** *Tim.* 5. 22. which, (with some ceremonious precepts of the Law, as **2** *Chr.* 23. 19.) In the words, are much applyed for the scaring of many Consciences, I must appeal to other judgements when they are well weighed, whether in their proper sense and importance they are not manie leagues off, this peculiar business of the Sacrament.

I conclude with 4 Wishes :

1. I Wish we had a Government established in the Church, the nearest in Christian prudence that may be, to the Word of God.

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2. I Wish the duty of Fraternal correction, a watching over, and admonishing one another in love were better known and practised amongst us.

3. I Wish that men would look more into their own consciences, and leave the judging of others spirits, hearts, and reins alone, to the judgement seat of Christ.

4. I Wish, though there may be some judging by the Fruits, that wise religious men would be more cautious of countenancing these separations in the visible Church, seeing upon the same ground that you go to gather a Church out of my mixt Congregation, another will gather a separation out of your Church; and so continue (as I have intimated from our sad experience) an endless separating, untill this first separation shall in a few years be able to take up the saying of that greatest Grandmother, unto those many schisms she shall see issuing, as her naturall offspring, out of her own bowels, Rise up Daughter, go to thy Daughter, for thy Daughters Daughter has a Daughter; for this separations separation has a separation.

Deo Gloria, mihi Condonatio.

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